McDermith K-5 (1922-1924) 1943
NEA Reference NEA

424 correct answer to the question replied that his *crest* was the
999 Raven. The Kitkatla was a Raven man, too, and to the
825 narrator's surprise, treated him as a brother for the rest of his
stay in Victoria. He chuck with laughter as he recalled the
experience, and added that though he was quite willing to
accept favours of this kind he would never dream of returning
them. It can be stated unhesitatingly that the Bella Coola
have no totemic beliefs concerning their crests. There is not
[582] the slightest trace of respect towards the animal, nor yet of
exogamy.

211 Although crests are not objects of religious veneration, yet
424 they have some importance in the realm of social life. The
773 portrayal of one serves to indicate ownership of an ancestral
825 myth describing that particular bird or animal. A wealthy
chief is proud to display his crest on a totem-pole, or as a
painting on the front wall of his house. Anyone using such a
[532] design is impressed with the glories of the family history of
[550] the owner, to the latter's gratification. A living specimen of
[304] the bird or animal is treated with no respect, but its delinea-
tion is a memento of family history. For that reason a man
is often tattooed* with his crest, that derived from his father's
first ancestor on the right breast, that from his mother, on the
left; and the owner of a canoe often carves his crest on its bow.
After the death of a chief a memorial-post is erected near his
grave, decorated with a painting or carving of one or more
crests to remind observers not only of the deceased, but of his
220 family history, his most treasured possession. It is said, half

[171] [184] *It is said that tattooing was formerly customary not only among all the coastal tribes but also the Carriers. Both Bella Coola men and women decorated themselves in this way, but the custom was not universal, and is said never to have been common. It is believed that Haida chiefs tattooed themselves in connection with puberty rites, in Bella Coola this was not the case although the operation was performed within the back room of the patient's home. Two methods were employed. The first was by puncturing the skin with a needle smeared with colouring material; the second and less common, by passing a string coated with the substance beneath the skin. The dye was obtained from river mosses which were boiled for a long time and then ground into a powder. This image indefinitely and can be made ready for use by mixing with water. As far as could be learnt, any skilled craftsman might perform the operation.

• [384]

2:Mc'Dowall E-3 (1922-1924) 1948
NEA Bellacoola NEA

APPENDIX 4

MECHANICAL PROCESSES

No attempt was made to study either the material culture of the Bella Coola, or their methods of manufacturing, but information on some points was obtained incidentally. All sociological and religious features connected therewith have already been described. 121

THE TAKING AND PREPARATION OF OLACHEN

The run of olachen, *qmiq*, comes about the end of April, and as many as possible are caught. In preparation, nets, *ăle'c°*, are brought out from the house where they have been stored during the winter, examined, and repaired. If necessary, new ones must be manufactured out of nettle (*tree.*) fibre laid away by the women for this purpose. By rolling the material on their legs, they produce a thin twine; five strands of this are then interwoven, making a finished cord capable of resisting great strain. The nets are constructed by the men. The type used at the present time, which is said not to differ from that formerly employed, consists of a purse-like sack, oval in cross-section, open at the wider end and tapering very gradually to the other, which is closed. The total length is about thirty feet, the diameter at the open end about eight feet, and at the closed end about three feet. A new net is dipped in a mixture of boiled hemlock-bark to darken it, and then boiled in a solution of willow-bark to prevent the knots from slipping.

The setting out of a net is not an easy task, as two or three men agree to work as partners. In the present degenerate days, property rights are not respected and each group selects a suitable spot. The best location is where the water is about three feet deep and runs rapidly, but without ripples, over a smooth piece of the bottom; such a place is called *c-ăkkip*. When the fish begin to run plentifully, the partners paddle out to set their net, taking with them four stakes, each about ten feet in length. The weight of a full net is tremendous, as the poles have to be driven down at least six feet, a difficult task on account of the stony bottom. Selecting the exact spot, one of four posts, *ăkkpăkin*, is set upright and held in position by being tied to a cross-piece, *nadăpcene*, fastened to the canoe for the purpose. While his two partners hold the craft steady, the third man begins to pound down the stake; metal mauls are now commonly used, but in former times this work was always done with an unhafted stone maul, *lememe*. The fisherman relieves one another intermittently until the top of the pole has been driven down to within

2:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

hats, a tool consisting of a slightly bent stick with sharpened point, into the cut, and runs it upwards to make a vertical incision as high as she can reach. Going around to the other side of the tree, the woman makes another cutting of the same kind. Finally, she inserts her fingers at the bottom and pulls gently outwards, so that the bark is drawn off in a long streamer which tapers to a point at the top. The other half section of the tree is similarly stripped; this treatment frequently kills saplings which can then be used for fire-wood. Although small trees are preferred, a woman sometimes collects her bark from a large one by means of many vertical incisions. 314 [412]

The bark is taken home without further preparation. The woman carefully peels off and throws away the rough outer bark, leaving the smooth inner covering, *ẖapal*, which alone is valuable. If the weather is fine, this is dried in the sun for two or three days; otherwise, it is placed over a fire within the house. When all moisture has been removed, it is rolled up and kept for future use. The bark can be used for making baskets with no further treatment except splitting into bands of the proper width. [285]

When pounded bark, such as is widely used for ceremonial purposes, is required, the woman prepares the necessary tools. Two small sticks, each about six inches in length and one-half inch in diameter, are used as tweezers, *ẖiẖis*, though the bark can, if necessary, be held in the hand. Two beating sticks are required, each about two feet in length, six inches wide, and half an inch thick; one edge of each is rounded off, though not sharpened to a cutting surface. When all is ready, the woman crouches on the floor, with the lower beater, *ẖaxaẖ*, held stationary before her on a box or other raised rest, and lays an end of the bark over the rounded edge. Taking the other, the upper beater, *ẖiẖis*, in her right hand, she strikes downwards so that its edge slides down the side of the stationary stick, bruising the fragment of bark. With her left hand she pushes the piece slightly further over the edge, and again the upper beater falls. This is repeated time after time until the whole length is pulverized and softened. It is tiring work, but a woman accomplishes more in an hour than seems possible as her muscles become accustomed to the shearing motion. The bark becomes broken and frayed but its tensile strength is sufficient to prevent it from falling apart. Then the woman brushes it with shavings to remove loose fragments and the work is done. This type of pounded cedar-bark is called *ẖw'*. 287

ẖw' is usually dyed red before being used for ceremonial purposes and is then termed *mat'*. In winter the dye is made from alder-bark with pieces of the wood attached, but in summer only scrapings from the inner bark are used. Water is placed in a vessel, urine added, pieces of alder- 287 386 [824]

2: McIlwraith E-5 (1922-1924) 1948
NEA Bellacoola NEA

287 386 thrown in, and hot stones lifted in to heat the mixture. Even at the present time dye is never made on a stove, as it is thought that the gradual heating by means of stones is essential. As it becomes warm, the woman thoroughly stirs the ingredients with her hands, then, when it boils, some of the bark is lifted out and more added. This process is continued until the brew is deep red in colour. It is allowed to stand for a few minutes before the pounded cedar-bark is placed in it. The operator gently works it around until it is saturated, then lifts it out and hangs it up to dry. Several pieces of bark can be dyed in one solution, though it is necessary to add more alder-bark and more stones to maintain the proper strength and heat.

[285 177] Although red cedar-bark is the kind most commonly used, the Bella Coola sometimes use the yellow cedar for mats and blankets, an art learnt from the Bella Bella.

THE MANUFACTURE OF PAINT

386 [302 532 317] Paint, such as was used both for decorating the body and for portraying designs on wood, was obtained from a kind of rock found near the head of a creek entering the Bella Coola from the south near *Snoof*. Fragments of the red stone were broken off, thrown into a vessel containing water, and brought to a boil by the insertion of hot stones. Under the action of heat the rock became soft so that the manufacturer was able to pulverize it and run off the semi-liquid mixture into a small box. He would then chew cedar-bark and salmon roe, and spit into the paint, thoroughly mixing his saliva with it. When dry, the mixture was ready for use, and could be kept indefinitely.

[532 177] Anyone could paint who had the artistic skill, and it was chiefly artists who used to make this kind of paint. Since the introduction of the white man's brilliant colours, there has been no demand for the duller native shade, and the making of paint has been discontinued.

2:McDowell E-5 (1922-1924) 1968
NEA Bellacoola NEA

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ahaxalida': Goods collected by the relatives of a man when working on his communal as carpenter or other artisan in preparation for a potlatch.
Ami'ciuxte: A short-legged person who tries to cross a river; name of a string figure.
amq^u': That part of a house on either side of the central fire.
Anxiwas: 1—Sheep, a supernatural being. [519]
2—Sheep, intangible *Ancient* personification.
anxiwastas: Presents given to the man who leads a bride to her husband during a wedding. [585]
Aqamuk!ustai, "Dark-Shade": A supernatural being. [431]
ar-pal: Shadow. [412]
asiqamu: Hammer, anvil. [601]
atakas: Brother-in-law or sister-in-law.
atamaxlas: Shaman's stick with power of life at one end and death at the other.
atikas: Bloody grease that rises to the surface of the water when a seal is cooked.
atiji: That on which a chief sits, that is, his ceremonial prestige gained by the distribution of much wealth. [283]
atsku: 1—Caribou hide. [825]
2—Thong made of caribou hide.
atsum: Chequer-work cedar-bark matting. [285]
atsutc: Caribou. [832]
atsus: Love charm consisting of hair of the one desired mixed with other ingredients. [828]
Atsuxulis: Supernatural being who causes nightmares.
atumtx or *atumxstaxlas*: Mortals, in contradistinction to supernatural beings.
atumxtalitsus: Body.
atumxxtalaxsus: Assumption of human characteristics by mankind in the beginning of time.
Atsxwaxalaxtsa'a: Professional name of a female berry-picker.
Atsxwaxalaxtsam: Professional female berry-picker. [825]
atsku: Mountain goat grease. [824]
atsktalqa: Castor.
Atsqtsal, "What Has Been Divided": Village in the lower Bella Coola valley.
Atsxlis: Son of the first settlers at Green Bay in the beginning of time.
atsuxa: Octopus. [825]
Atsxaxalas: One of Raven's female Crow relatives. [386]
atqaxaxsa: Red rock paint.
atsla: Singer's horn.
atsxalt: Text.
attle-gaax: Part of a river where there are rapids and projecting stones. [823]
atuxts: 1—Memorial-post, decorated with crest, erected near grave. [211]
2—Plain posts erected near grave to indicate major ceremonies performed by the deceased. [764]
Atuxs: 1—Village in the upper Bella Coola valley. [262]
2—Famous hunter mentioned in an ancient story.
atuxsus: Dried dog salmon soaked in water.
atuxsxalik: Masked representation of a dead person in crest form.
Ats', "Rainwater-Dripping-through-the-Roof": A supernatural being.
axkwalk: Black raspberry. [824]
axlatsk: Ocean.